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THE POWER AND THE GLORY

IN the general election held in Germany in May, 1928, the largest party returned to the German parliament was the Social Democrat Party. They had campaigned during the election against the proposed building of the new pocket-battleships, the first battleships to be built by Germany after the first World War. They received over nine million votes and 153 seats, the greatest support they had received since the elections in 1919. Ten years after the first World War, the party which received the largest number of votes in Germany was against rearmament.

Secret Power

Herr Müller, the leader of the party, the man who had signed the Treaty of Versailles, was asked by President Hindenburg to form a government, but on condition that opposition to the naval estimates, which allowed for the building of the first pocket-battleships, was withdrawn. On grounds which seemed to him good, Müller reluctantly consented; but under pressure from his party and other pacific opinion in Germany he was forced to inquire into the secret rearmament which had been taking place within the army. On October 18, 1928, at a plenary session of the Cabinet, the heads of the armed forces, both army and navy, were asked to declare what had been going on. They were cross-examined. The impression they gave to the elected rulers of Germany, was that nothing very much had been taking place. This is now known to be false. In secrecy the heads of the German army from 1919, had been reviving the armed forces. They had also laid, in the most elaborate manner, the economic foundations for the extension of the forces when the opportunity should come. When Hitler came to power everything was ready for his designs.

But on the evidence, to be read in Mr. Wheeler-Bennett's shaking book, *The Nemesis of Power* — from which the above facts are taken—it is fair to say that enlightened Democratic opinion in Germany was against all this, at least up to a decade after the first World War. The actual preparations for rearmament had to be hidden from the German people; they had actually to be hidden, at least officially, from the government of which Herr Müller was the head. It was possible in the Germany of the Weimar republic for a group of generals, with the secret connivance of great industrialists, clandestinely to prepare for war on an elaborate scale.

These generals and industrialists were not evil men. They were civilized and cultured, with their own sense of patriotism, but with, undoubtedly, their own lust for power. On the whole they were driven by ideals which seemed to them good, clouded over by personal ambitions.

The Will To Power

But what was peculiarily possible in the Germany after the Versailles Treaty, namely, for groups of men to pursue secret power on behalf of some ideal peculiar to themselves, or under the cloak of an ideal, is still possible in different spheres in every state of the world. Examples of it are repeated nearly every day under the headlines in the newspapers. Perhaps nobody really understands the sources of power in the modern state. Many observers, after a prolonged examination of them, confess themselves more or less beaten. In this country with its age-long tradition of the control of social power—or the threat to control—by parliament, there is a fairly understood limit to its exercise, but even within this limit there is a considerable range for personal manipulation by men who by one means or another can obtain control of various social groups. The ramifications of the uses of various forms of power in countries not nearly as politically homogeneous as this one must be tremendous, and they are known to be such. The will to power, or the will to exercise it, is now known to be one of the strongest compulsions in human nature; and very good reasons, often of the highest kind, can be found to justify its use.

Perhaps there is no contemporary social force that makes the future more uncertain than this one. What is the ordinary citizen to do about it?

The Citizen

In a certain sense it is outside the range of the ordinary citizen. He cannot hope with his inadequate knowledge to create every possible social safeguard that will prevent men and groups with the desire for power, joined with the best possible surface intentions, from intervening in his private life. What does the ordinary citizen, for instance, know of what is going on behind the national and international secrecy of the development of atomic power? Only a handful of men in the whole world know, and they are subject to—and they help to organize—the most scrupulous forms of secrecy. The whole technical future of mankind, both in possible war and peace, is at the present being transformed, and the ordinary citizen is, on the whole, a helpless spectator of it. It is probable that a kind of hidden scientific warfare is being carried on at the moment between the two great groupings in which the nations are divided, and the warfare

is being carried on (warfare in the sense of preparation or defence) by a handful of scientists. The ordinary citizen can very soon feel himself to be reduced to a nothing in the struggles controlled and directed by powerful men.

The Purpose

Nevertheless this is not so in any ultimate sense; and the social happiness and personal fulfilment of the lives of ordinary people may depend upon whether this is realized or not. On the whole, social groupings, and through them the exercise of power, is controlled by fairly decent people. Even Hitler had to persuade a few million Germans that he was essentially a moral man before they handed over their lives to him. But decent people, or nominally so, can persuade themselves with many queer ideas. The ideologies in conflict in the world to-day are sufficient evidence for this.

There can be no profounder purpose for the ordinary man to follow than the determination to discover the whole truth in life's significance, and nothing but the truth. We do not mean truth in any restricted sense but in the form of it that reaches every creek and cranny of the personal life. Men will act on what they believe, and what they believe will depend upon the effort of mind and spirit they put into it.

A religious movement such as the Unitarian and Free Christian which has its eyes lifted up to the hills is serving in the profoundest way the social future of the human race, in the calm and unhurried effort to choose the right in religious belief. In this way, in the dedication to the service of true belief, it constructs a profound unity between religion and social action. That always should be borne in mind when "concrete social results" are asked for.

ABOUT IT AND ABOUT

By Basil Viney

THERE have recently been issued two attacks on the Roman Church: *Infallible Fallacies*, by a group of Anglican priests, with the approval of the Archbishop of Canterbury; and *The Pope's Men*, by Dr. Nathaniel Micklem, written at the request of the Congregational Union. Each has received some attention from the general Press, and each raised my hopes that the danger of Rome, especially as a political force, had at last been realized in Protestant circles.

I will consider the Anglican pamphlet first. I had not read far before my hopes were dashed, though my interest was certainly held. Here was no new broad-church declaration, as I had first imagined; no new low-church protest, as I rather feared; no Protestant declaration of any sort. Here was an implicit repudiation of Protestantism, and an impassioned claim to be regarded as a branch of the "Catholic" Church. All save the first and last sections of this pamphlet are concerned with this claim.

We are told that when, in Mary's reign, Cardinal Pole was sent to reconcile the English Church to the Pope, he only re-ordained thirteen of the priests who had in the previous twenty years been ordained according to the revised English service. Pole, it is argued, in effect admitted the validity of Anglican orders.

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There is apparently much contention between the two churches as to whether the laying on of the Bishop's hands is sufficient to secure Apostolic Succession, or whether the passing of a chalice is also essential. Much space is used in explaining that Henry VIII did *not* ask the Pope for a divorce from Catherine of Aragon, but for an annulment, on the ground that they had not been truly married. (She was the widow of Henry's deceased elder brother—Henry having got a special dispensation from a previous Pope to permit him to marry her.) The authors claim that Henry was a good Catholic who merely denied the Papal supremacy. It is strenuously denied that the Anglican Church severed itself from Rome, and is therefore schismatic. It was severed *by* Rome, and has as good a right as she has to the "Catholic" claim. There is sore feeling about the Roman charge that a church which acknowledges a secular monarch to be its "head" can be "Catholic"!

All of which, to the Unitarian and the Trinitarian Nonconformist, is so much quibbling about frivolities. Who really believes that there is less of the Holy Spirit in Schweitzer because no bishop ordained him? Some Anglicans do. And therein, surely, they are nearer to the "Catholic" denominations of Rome and Constantinople than to the Free Churches.

The only parts of the pamphlet of any real significance to the Nonconformist are the first and last sections. We are told that whereas a generation ago the convert to Rome from Anglicanism was not rebaptized (a certificate from the Vicar sufficing), nowadays he is usually "conditionally rebaptized," and then confirmed by a Roman Bishop, and told that his first Roman communion is his first communion—the implication being that, since Anglican orders are invalid, Anglican sacraments are "imitations or mockeries." It is also stated that in the days of Manning Romanists were pleased to be called "Roman," but that now they are irritated—the implication being that they alone are "Catholic."

It is regrettable if Rome is thus becoming more intolerant as she adds to her dogmas; but the Nonconformist, who denies the magical efficacy of any sacraments, will ask what does it matter?

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One turns to the Nonconformist pamphlet expecting a bolder criticism and a broader outlook. But again one is disappointed. True, there is a greater awareness of Rome as a dangerous national and international "pressure-group"—though again one looks in vain for any condemnation of the Roman opposition to birth control. Though we are to "be very wary of any invitations that reach us from Rome to join in a common Christian anti-Communist front."

Unlike the Anglican Priests, the Congregational Minister thinks Rome is broader than she used to be to her own students; though "it is probably true that there is more religious freedom in Marxist countries than in Roman Catholic; but there are exceptions to this, such as Austria and Southern Ireland." Both pamphlets rightly stress that Rome is on her best behaviour in Protestant countries.

But I cannot easily decide whether I am further from the Trinitarian Nonconformists or the Romanists as I put down this second pamphlet. Of course, the Congregationalist repudiates all episcopalean claims for Special Grace; but along with Rome he affirms, as fundamentals of our faith:

> God, as Father, Son and Holy Spirit;
> that Jesus Christ . . . died for our sins, and
> that he rose again for our justification.

Curiously enough he thinks that Nonconformists are too indifferent to "Mary, the Mother of our Lord," and wonders if this is due in part "to an unwillingness to think through to its ultimate consequences the mystery of the Incarnation." Yet, again curiously, he adds, that "in the other direction Rome goes to an intolerable extreme. The Mother of Christ is there virtually made Co-mediator, Co-intercessor, Co-Saviour with Christ himself." But why not? It has always seemed to me that much of the best in Romanism is due to this very cult of Mary. In those forms of Christianity where the gentle Jesus becomes the awful judge (and that is largely true of Rome) the feminine element in God is safeguarded by this worship of a woman.

It is an interesting comment on the welcome growth of tolerance that both the Anglican and the Nonconformist

authors express distaste for what they yet felt was a necessary piece of criticism of a fellow church in Christ. We have evidently moved a very long way and learned a great deal since Rome was regarded as anti-Christ in Protestant circles. If only one could feel assured that the corresponding intolerance on the Roman side was as rare one might feel much happier about the future of Christendom. In Protestantism real bigotry seems confined now to a few fundamentalist backwaters. In Rome, is there even yet much real tolerance outside Protestant countries?

COMMENT

Gin Traps

NEARLY a year ago the Lord Mayor of Birmingham revived a campaign against the gin-trap—a saw-tooth instrument, chiefly used for trapping rabbits—which usually means that the rabbit lives on, sometimes for days, with a broken leg, suffering acute tortures. The Birmingham campaign started two years after an Anti-Gin-Trap Bill, sponsored in the House of Lords by Lord Elton and Lord Merthyr, was voted out. Nothing further has been done, on account of the Government announcement of its intention to introduce adequate restrictions in the Pests Bill. It is said, however, that this new measure postpones all reform for five years, and then makes it dependent on the approval by the Minister of Agriculture of a humane trap.

The Universities Federation for Animal Welfare asks that these traps should be progressively prohibited, beginning now, and that their use should be restricted to persons licensed solely for rabbit-control. Farmers are charged by law to keep rabbits down, and this is usually done by selling the right of trapping on one's farm to a commercial trapper, whose permanent interest demands, however, that the greater number of the rabbits shall be allowed to survive, in order to provide next year's supplies. The Surrey Agricultural Executive Council, apparently, is keeping the rabbit down by means, mainly, of gassing, which is said to be a painless process.

Thirty million rabbits are killed by gin-traps every year, showing the great loss of pasturage that should be used for the upkeep of the staple farm animals.

I wonder if my readers saw that delightful article in a recent number of *The Observer*, "Talking to Animals," by Barbara Woodhouse, with its accompanying photograph of the writer "talking" to a cow by blowing gently down her nose at the animal's nostrils, apparently an unfailing way of establishing sympathy between human beings and animals. It is a good sign that a paper with *The Observer's* prestige thinks fit to devote the equivalent of two columns to such a subject.

World Unification through Education

IT was the hope of the early British exponents of Free Trade that the removal of all barriers on foreign trade would make the nations so dependent on one another that they would have no alternative except to cultivate friendly relations. Unfortunately, no opportunity arose to prove their thesis, since most nations refused to play the Free Trade game. The logical result was seen in the tragic economic nationalism of the inter-war period, intensifying, through a policy of beggar-my-neighbour, the many afflictions from which we have suffered for the last thirty years. To-day, most people are beginning to see wisdom in this matter. It is not pleasant seeing large contracts going to Germany from India and the Gold Coast; and to Russia and Japan from Australia; but commonsense should make us see that nations cannot continue to sell to their customers, if in return they deliberately refuse to put themselves in the same position.

The great contract between an Australian firm and Russia, whereby Australia agrees to buy canned fish, not only enables Russia to balance her payments with Australia, and Australia to balance her payments with the United States, but helps to restore comings and goings between East and West, which, to our mutual loss, have not been very frequent or cordial of late.

The Church as a "Pressure Group"

THE Italian Association for Cultural Freedom has described as "a new violation of the freedom of religion and education" the action of the University of Messina, in Sicily, in withdrawing, in connection with its philosophical and religious faculty, a course on the history of Christianity that was to be given by a Waldensian scholar. The Waldensians were "Protestants" before Protestantism arose, and their fight against religious persecution at the hands of the Roman Church is one of the most inspiring passages of European history. A similar protest has been made by the Association of Evangelical Christian Teachers, who have appealed to the articles of the Italian Constitution which guarantee equality to all citizens irrespective of their religion. The situation has arisen, no doubt, on account of the necessity in which Signor Pella finds himself of conciliating the more fanatical members among the Christian Democrats.

The Town Meeting

THE town meeting was once regarded as the typical organ of a democracy, the ideal state being, in the view of the Athenians, a community that was not too large to prevent all the freemen meeting in one centre to perform the duties of legislators. The history of the Town Meeting is one of the most interesting chapters of the first century of the New England States, and sometimes that institution was able to act as a brake on the more aristocratic elements of the colonial government.

The town meeting still exists in a modified form in Britain, having its scope clearly defined in the Local Government Act, 1933. When a local Parliamentary Bill is prepared a Town Meeting may be called, competent to vote out, if so inclined, each clause of the proposed legislation. Such meetings are usually badly attended; in recent months twenty persons have attended such a meeting called at Liverpool, and one hundred at Bristol. On the other hand, if a large proportion of citizens wished to attend, no hall could hold them. Such meetings, too, often most unrepresentative, are able to vote down proposals sponsored by Councillors who are conversant with the issues and who are also the duly elected representatives of the citizens themselves. But the greatest objection to these Town Meetings is that they play into the hands of "pressure groups," intensifying what is undoubtedly a weakness in modern democracies.

Many local bodies are hopeful that when Local Government legislation is introduced in the near future, an opportunity will be taken to abolish this anachronism, so unsuited to the size of modern municipalities; and to substitute in its place opportunities to lodge written objections with the Minister.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

IT is with some reluctance and regret that we take down our Christmas decorations, fold away the cards and disperse our presents in their various places in the house. Another season of greeting and remembering is over. Without Christmas many links which bind us to distant friends would probably get broken, for letter writing is not so prevalent as it used to be. The first card that came to me was from the Japanese Unitarian in Tokyo. It was a coloured woodcut of a little Japanese girl playing shuttlecock. This had a pre-eminent place. Then came two of Maori scenes from a friend in New Zealand. Unitarian friends from America sent charming gifts and presents, as did a liberal Jewish friend from New York. There were some heart-warming letters from readers of this column, and a letter from a Swiss girl, a niece of a London Unitarian who through her broken English somehow conveyed the enchantment that she imparted to us when we met her five years ago. Her account of her flute playing which she says is an instrument of "happy-making" made us long to hear her perform. I thought as I folded these tokens away how greatly

enriched is our life because of our participation in the Unitarian movement. Sometimes one forgets the pleasures that accompany the hard struggle to keep our churches open, but at Christmas one is happily reminded of them and they give fresh impetus to go forward into the New Year.

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Two novels I have enjoyed recently are "The Undefended Gate," by Susan Ertz, and "A Picnic by Wagonette," by Jean Rose.

Miss Ertz is an established novelist and has written many books, all of which have the quality of sincerity. She has a deep understanding of the difficulties and complexities of human emotions and there is a mature wisdom underlying her writing. This is a novel of a married couple who are well past the flush of romantic love. Their two children are almost grown up, and for some years the remembrance of an infidelity is like a quagmire between them. The husband, a man with a scrupulous conscience is self-righteous and priggish; he is also morbidly fixed in his past and the country house in which his adored mother has lived. During his wife's unavoidable absence he becomes tangled in a relationship that humbles him to the dust and brings a realization of not only himself but his wife whom he has judged from such superior height. Such situations bring out all the quirks, the inconsistencies, the many coloured and dark facets of human nature. The characters are well rounded, authentic and clearly depicted. Susan Ertz is painstakingly fair, and I appreciated the pace in which the novel is written for there is no undue acceleration to satisfy the modern headline taste.

"A Picnic by Wagonette" is an unusual novel with a boy's school as a background. It is a tradition at the prep school that the boys go for an annual picnic in the school wagonette. The boys themselves are bored by the event and would much rather not go, but to the headmaster it is a tradition that must not be broken. The day for the picnic comes and it is accompanied by disaster. The repercussions on all concerned, the boys, the masters and the visitors make unusual revelations, especially on the headmaster who has to come to terms with himself, his frustration and sickness of mind. Jean Ross has an original mind and this, her latest book, is well worth reading.

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A friend asserted the other day that nothing ever came up to expectation, but even so that did not stop her from anticipating. A good many find, especially as they get older, that it is more blessed to journey than to arrive but it would be a very dull life if we lost the habit of looking forward.

The first part of the winter is to some extent occupied with preparations for Christmas and after, when there is a certain flatness, the travel agencies and holiday advertisers fill the gap by producing alluring brochures of suggestions for summer holidays. Of course the pictures of foreign places are always taken in the brilliant sunshine; there is a radiance about the scenes which does not necessarily exist, but what dreams are woven about these holiday guides.

It is the same about seed catalogues which also arrive in the fallow months of January and February. The pictures look so enticing with their fully rounded specimens that we imagine they might also grow to perfection in our gardens. We dream of those broccoli gleaming in their nest of green leaves, those brussel sprouts like small cabbages clustered round the main stem, and though we know secretly that ours will never attain that standard, still we go on hoping. And of course when it comes to seed packets our imaginations really do run riot. We see a host of magnificent blooms and perhaps for a moment forget that all the seeds rarely come up, and that apart from the inevitable garden pests and the weather conditions which do not act in the gardener's favour. Still, it is good to dream in these cold months, good to let the imagination rove for we should be very disillusioned, and the world a very dull place, if, as Robert Collyer once put it, there was "no joyous overplus."

This quotation from V. Sackville-West is applicable to this time of the year.

> "So the winter gives
> A blameless idleness to active hands
> And liberates the vision of the soul.
> Darkness is greater light, to those who see;
> Solitude greater company to those
> Who hear the immaterial voices; those
> Who dare to be alone."

RELIGIOUS LIBERALISM IN SWEDEN

From an Article by Birger Edmar

(Translated from the German by Kenneth Twinn, M.A.)

THE established Church of Sweden has always been by and large very conservative. New social currents or religious ideas have as a rule developed outside the Church—in spite of many gifted bishops and clergy. So, in Sweden as in other countries, there arose under English and American influence in the last half of the 19th century, a number of free-church movements (Baptists, Methodists, Salvation Army). The secularization of man went on, and social changes, the great changes in the conception of the universe, brought about by natural science, and the general progress of the various sciences, widened the gulf between the church and the educated world. Conferences of the churches were held in Stockholm and Sigtuna in 1918, when religious questions were discussed from various points of view. Out of them, a number of essays were collected and published, which set a new starting point for religious reform. The contributors asserted that the church must teach what progressive religious inquiry discovered to be true, that the old literal belief could no longer be upheld and that the eternal Gospel should be separated from its purely temporal and accidental garb.

One of these essays was to play a very remarkable role. It was written by Emanuel Linderholm, Prof. of Church History at Uppsala University, and was later re-published with the title, "From Dogma to Gospel." No other writing has meant so much to the development of the programme of reform. Here was clearly and concisely set out what was outworn and what was still valid; religious concepts were analyzed and purified, the difference between primitive and magical ideas was indicated.

In 1929 Linderholm founded an institution for religious liberalism, The Swedish Association for Religious Reform, which still works for his ideas to this day.

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The Swedish Association for Religious Reform, founded in 1929 by Prof. Emanuel Linderholm, now consists of some 350 members who are working for an ethical and religious outlook on life and a common and cultural way of life based upon it. As a basic condition for this aim, Linderholm held that a reformation was necessary, starting with the teaching of Jesus about God and His Kingdom, with the faith of Jesus in God and his life in God. He demanded freedom of belief within the general compass of Christianity; he held that, while doctrine played a minor part, it should not deprive men of the view of God's rich and manifold world.

Particular opposition to these views was led by Anton Fridrichsen, Professor of New Testament Exegesis at Uppsala University. The discussion carried on by these two scholars is interesting and instructive. Fridrichsen held that the highest reality was to enter into the conception of Christ and the miracle world of his time, and that the early Christian belief accordingly formed our true authority, against which no criticism could be brought. This was what was briefly called his "realistic Biblical exegesis" in this new reactionary terminology. This point of view goes together to some extent with the assertion that there can be no knowledge about the

historical Jesus. Linderholm's answer was as pertinent as it was unequivocal: How can a person about whom nothing is known be considered as Messiah, Son of God, Lord, Logos, God's co-regent and judge of the world? The highest religious truth lies rather in the inner authority of that divine Word which impinges on our hearts and consciences.

As already pointed out, Linderholm's programme had no obvious success within the Church. On his retirement in 1937, indeed, he declared that he had been defeated, but this was more rhetorical than actual. In fact, a large number of religious people share his views and his work has not died with him.

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The character of the Swedish people is very individualistic, and on the whole more interested in practical and technical matters. Religious questions are not often discussed, these problems being considered a matter of private opinion. In this, the general secularization and speed of modern life naturally play a part. This does not mean that there is not also much genuine seeking and profound inquiry in the religious world of thought: people are very critical just because they value religious truth so highly.

There remains a gulf between the liberal-minded and the dogmatic and uncritical believer—as there is, indeed, in all countries and times. But the Church does not trouble to spread a true insight into religious problems in so far as they are established by historical or Biblical study. Besides the orthodox tendencies, there are now arising movements towards ritualism and Catholicism in order to offer what our age with its lack of authority is missing, and what men, of a certain aesthetic interest, desire. The number of converts is, however, unlikely to be great.

The greatest danger is still indifference—attacks from the anti-religious side only stimulate sharper watchfulness and gathering of all forces.

It is also a religious notion that despite everything, there is taking place a development in harmony with the deepest and most inward law of life. Truth is the offspring of time. But—and this is just as important—every one who has this faith is in duty bound to work with this development. He is indeed a part himself of universal life and is empowered with a holy commission from God. In this sense we work on.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religion and Science

SIR,—The article "Healing the Breach," by John Rowland, should receive a warm welcome in circles wider than our own, and merits intense analysis and discussion.

My own mind is less confused on the problems of science and religion by proposing that science is the question *How*? and religion the question *Why*? Science is not a religion or a philosophy—it is a method which may be applied to the physical universe and extended into mental fields. The method includes observation and experiments with a view to establishing action-patterns. These action-patterns—the "laws of science" of the text-books—can be traced in the path of a ray of light through a prism or the growth of a bean. There can be no question that asking *How*? has changed the whole structure of social life with explosive violence.

The question *Why*? is quite a different instrument of the mind, and I suggest that a division of territory between science and religion is not the complete answer to our difficulties. *Why*? implies purpose. I would go further and say that it implies values and personality.

Thus, the scientist may establish the succession of events involved in the making of common salt, or he may find out what happens when an acorn develops. He can show how things work, and can also use his knowledge to make things work—for man. Things like steam-engines, cathode tubes, and armaments.

The question *Why*? becomes more and more urgent. Space forbids the full discussion of this word, which adds another dimension to the Universe. I suggest that here is the field of religion, here is not a rival to the principles of science, but a second and more mighty instrument of thought.

The old churches devoted immense energy and even violence to the discussion of the physical details of eternal values. The church of the larger affirmation may see in the Universe a series of ascending orders of reality, and in the evolution of life towards consciousness of the work of God, from whom come the truth of science, and the goodness and beauty of religion.—Yours,

Maidstone. *John Pickston.*

SIR,—In reading Mr. Rowland's article on "Healing the Breach," I found much to agree with both in his remarks and in Mr. Routh's article in the *Hibbert Journal* which he was discussing. At one level, science and religion must have their separate territories, for measuring goodness and deducing laws of physics from Church doctrines are equally futile.

But I found in Mr. Routh's article the suggestion of a higher level—the level of attitude above that of day-to-day practice—in which religion and science can share a great deal. We are confronted with the Universe. We come to recognize that it has its material and its spiritual aspects. We realize that our knowledge in each sphere is limited, but that it can grow as we develop. The *methods* by which we proceed in the two spheres differ (quantitative measurement is not applicable to spiritual values), but our attitudes can be the same. In science, we begin by accepting the ideas of our predecessors, and in *using* their ideas, find where they are inadequate; we then attempt to develop them. Is it not much the same in our spiritual progress? There comes to mind, for instance, the way in which Jesus went beyond the Mosaic "eye for an eye" when he found it inadequate and could replace it by something better. It is to me one of the great features of Liberal Christianity that it promotes a unified attitude to the whole of experience, whereas some other branches of Christianity tend to require fragmentation. I wish we could make more of this in our presentation of Unitarianism.

Only recently, Dr. S. F. Mason in his book, "A History of the Sciences," has shown how closely bound up were the religious and scientific attitudes of the men (Servetus among them) who, in the 16th and 17th centuries were breaking away from ideas held dogmatically and restrictively in both fields. He points to an important connection between the scientific revolution and the Protestant Reformation which is not without relevance to our own times. It is not surprising that we have been less worried by the interaction between science and religion than most other churches.—Yours,

Hull. *J. J. Kipling.*

Reason and Love

SIR,—It is a rare event to find oneself in disagreement with one of your leading articles, but this is how I find myself with regard to your article headed, "The Religious Choice," in the issue of January 9. I can best give point to my objection by quoting a sentence from your article as follows: "Religion in its worshipping practice is not something to be stared at or emotionally enjoyed; it is not poetry or beautiful music; it has to be entered into by the whole man, and the whole man is not there if his reason is left outside in the church porch."

When it comes to emotion or reason in religion, I subscribe to the latter, otherwise I could hardly be a Unitarian, but my reason tells me that all men are not cast in the same mould and that for every one who tries to use his reason in understanding religion, there are probably a hundred or more who have to use their emotions.

You state that "All religion, at some point or another, means full intellectual conviction." Surely this is not so. What about the ignorant Italian peasant attending Mass at his Roman Catholic Church? Although he has not got full "intellectual" conviction might he not have an emotional appreciation of his religion which may be more acceptable to God than my intellectual appreciation?

I am prompted to write this letter to you because it seems to me that we Unitarians have too great a tendency to evaluate religion in terms of our own appreciation of it. It is possible, although I think rather doubtful, that the time may come when the approach of reason will appeal rather than the approach through the emotions, but until that time comes I feel that it is our task to provide the reason for those people who fail to be satisfied with the emotional approach. The fact that these people

are so few in number perhaps explains the smallness of our denomination. In fact I believe this to be the case.

God is love. In other words He is emotion as well as reason. There are a few who attain to the experience of this emotion by the path of reason, but are those few to claim some superiority because they have travelled along the path of reason? Have not others reached the same goal without knowing quite how they arrived there?—Yours,

Westerham, Kent. *Colin S. Dence.*

"Jesus and Drink"

SIR,—In reply to Mr. Ritchie, I wish to point out (1) The jibe of the Pharisee about Jesus being a "a wine-bibber" would have been pointless if he had been a total abstainer.

(2) There is no suggestion in the Gospels or elsewhere that partaking of wine at the Last Supper was a unique event, in the sense that in drinking it Jesus departed from his usual custom.

(3) Had Jesus condemned the use of wine as a beverage, the Epistles would certainly have been more emphatic against the use rather than the abuse of wine, e.g. Eph. V, 18.—Yours,

Commentator.

[*This correspondence is now closed.*—EDITOR.]

Practical Service

SIR,—I should like to thank the Rev. Arthur Vallance for reminding us in the Christmas number of *The Inquirer* of a refreshingly practical way of expressing our Christianity—by supporting "The Save the Children Fund." Here is no mere myth or legend, nothing subtle or symbolic but plain matter-of-fact service in a true Christian spirit. We ought not to need reminding, because some of us pass the Headquarters of the Fund every time we visit the G.A. Indeed, many of us have known and admired the work of the Fund ever since its inception. In all fairness it should be realized, however, that there are regular collections for this object in many Day Schools, which makes it difficult sometimes to press an appeal in our Sunday Schools.

All success to this appeal for the unfortunate children all the world over.—Yours,

Panmaen. *E. R. Lee.*

After 70 years

SIR,—I think I can claim to be one the oldest regular readers of *The Inquirer*. Looking back over the past 70 years, I do not remember that there has ever been so much unrest and dissatisfaction as recently expressed by your correspondents, with regard to the position of the Unitarian body in this country.

For just on 70 years I have been an active member of our Shrewsbury Church, and for nearly all that time a member of the Midland Christian Union, and the Central Association.

As far back as the last century I have had the responsibility of raising considerable sums of money, both for my own church and for the Union to which I belong. I can confidently say that, so far as my knowledge goes, the older members of the Denomination of 50 years ago, were most generous in response to any genuine appeal from any of our churches. I have known some to give a second donation even larger than the first, and many of them have left legacies to their own individual church. Their generosity was remarkable when special central appeals were issued, for instance, for the purchase of Essex Street Chapel and alterations necessary, the building of Manchester College, Oxford, the founding of Channing House School, and many other special efforts, including the Unitarian College, Manchester.

I do not wish to take up any more of your valuable space, only to enter a protest against the continuous attitude of some of your correspondents during the past year.—Yours,

Shrewsbury. *Richard Mansell.*

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Applications are invited, from ministers and laymen, for the position of Secretary-Superintendent of the Unitarian Holiday Homes, Great Hucklow, near Buxton, Derbyshire. Full details of the appointment may be obtained from the General Secretary Mr. Franklyn Johnson, 38 Clarendon Road, Swinton, Manchester. Closing date for applications January 30, 1954

A TALE TO BE TOLD II.

Cross Street Chapel, Manchester

(You may have a story of outstanding faith and courage in your congregation. Send it to us.)

IN the course of the year, Cross Street has many visitors, from near and far, and they are always given a cordial welcome. The following account of a visit to Cross Street is taken from the "Chronicle" of the Broadway Avenue Church, Bradford. It was written by Miss May King.

"Imagine oneself crossing the desert, feeling rather tired and weary after travelling. Suddenly, there springs up before you an oasis. No, it's not a mirage. It's really there, for your refreshment.

"My desert was Manchester, the oasis Cross Street Chapel, and though the travelling distance from Bradford to Manchester is not very great, I was feeling rather tired and strained. For my first visit to Cross Street I happened to pick on the one day of the year when they hold an Open Air Service. As most of you know, the Chapel itself was bombed during the war, and little remains of the old Chapel except the outer walls. Within these walls is a very nicely laid out 'garden of remembrance,' where people can go in and out during the day. It really is a haven of peace in the busy heart of Manchester. Also there is a temporary building, which is very nice inside, and is used as the present chapel. I believe that plans are in hand for the re-building of a more permanent structure, in the not too distant future.

"But to return to the Open Air Service. The evening was ideal, a lovely blue sky above, with here and there a fleecy cloud. One of the lovely mild September evenings which we all enjoy. Forms were arranged about the garden, with one or two rustic seats among them. Before us was the pulpit, with a large vase of beautiful gladioli standing in front of it. The readings from St. Mark's Gospel and the First Epistle of John were beautifully read by Mr. Kenworthy, and the music for the hymns was provided by the Stretford Borough Band. It must have sounded rather strange to passers by, hearing the strains of sacred music and hymns being played by a silver band, though, no doubt, Manchester people will be getting used to the idea. The service concluded with 'Abide with me,' and then afterwards the band gave beautiful renderings of 'The Holy City,' 'Jerusalem' and Liddell's 'Abide with me.'"

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TEL: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

And We Like To Receive It Too!

"Dear Editor,—This is a postcard I like to write. Please increase our copies to seventeen."

NEWS FROM THE NORTH-WEST

By Our North-Western Correspondent

It is not easy to put 250 years of history into 24 pages, especially when the makers of the history are a virile company of Protestant Dissenters. This difficult task has been well done by the Rev. Fred Cottier in *The Story of Gorton Chapel and Brookfield Church*, issued to mark the 250th anniversary of the founding of the congregation. The success of the effort appears to owe much to the fact that the author has been primarily concerned to draw the attention of members and friends of Brookfield Church to some of the interesting features which link the "Old Chapel" of 1703 with the "New Church" of 1871. There is more than a bit of "news" in the booklet, even for those to whom Brook-

(Continued on page 24)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 17, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Dr. ALFRED HALL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, ——
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hunt Street Mission, Small Heath, 6.30 Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. J. HINKINS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss H. K. WATTS, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIXTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIXTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Annual General Meeting
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mrs. MARSTON
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. ADA TOMKIN, 6.30, Rev. J. B. TOMKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. W. LLOYD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, ——
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEWE
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vaneata Hill Garden Walk, 11, Rev. W. WADDINGTON
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Brooke Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MORRISH
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. BRIAN GOLLAND
LIVERPOOL, Hope Street, 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Brent Church, Fuloe Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOODEN
LONDON, Golders Green, Hoop Lane, 11, Mr. T. DALTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (also 2nd Sunday in the month at 6.30)
LONDON, Ilford High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street, Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Hanbro Grove, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DIMMER
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. A. K. ROSS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, ——
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARSING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30 Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. D. PATERSON
WHITBY, Flowergate Chapel, 6, Miss EVA GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15. —— Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
STAFFORD COMMUNITY CHURCH, Austin Road, Stafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CARUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CHANT

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernandez Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidball's Buildings, 300 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School, 7, Service, Rev. MAURICE C. RATTER

are so few in number perhaps explains the smallness of our denomination. In fact I believe this to be the case.

God is love. In other words He is emotion as well as reason. There are a few who attain to the experience of this emotion by the path of reason, but are those few to claim some superiority because they have travelled along the path of reason? Have not others reached the same goal without knowing quite how they arrived there?—Yours,

Westerham, Kent. *Colin S. Dence.*

"Jesus and Drink"

SIR,—In reply to Mr. Ritchie, I wish to point out (1) The jibe of the Pharisee about Jesus being a "a wine-bibber" would have been pointless if he had been a total abstainer.

(2) There is no suggestion in the Gospels or elsewhere that partaking of wine at the Last Supper was a unique event, in the sense that in drinking it Jesus departed from his usual custom.

(3) Had Jesus condemned the use of wine as a beverage, the Epistles would certainly have been more emphatic against the use rather than the abuse of wine, e.g. Eph. V, 18.—Yours,

Commentator.

[*This correspondence is now closed.*—EDITOR.]

Practical Service

SIR,—I should like to thank the Rev. Arthur Vallance for reminding us in the Christmas number of *The Inquirer* of a refreshingly practical way of expressing our Christianity—by supporting "The Save the Children Fund." Here is no mere myth or legend, nothing subtle or symbolic but plain matter-of-fact service in a true Christian spirit. We ought not to need reminding, because some of us pass the Headquarters of the Fund every time we visit the G.A. Indeed, many of us have known and admired the work of the Fund ever since its inception. In all fairness it should be realized, however, that there are regular collections for this object in many Day Schools, which makes it difficult sometimes to press an appeal in our Sunday Schools.

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Panmaen. *E. R. Lee.*

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NEWS REVIEW

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NEWS FROM THE NORTH-WEST

By Our North-Western Correspondent

It is not easy to put 250 years of history into 24 pages, especially when the makers of the history are a virile company of Protestant Dissenters. This difficult task has been well done by the Rev. Fred Cottier in *The Story of Gorton Chapel and Brookfield Church*, issued to mark the 250th anniversary of the founding of the congregation. The success of the effort appears to owe much to the fact that the author has been primarily concerned to draw the attention of members and friends of Brookfield Church to some of the interesting features which link the "Old Chapel" of 1703 with the "New Church" of 1871. There is more than a bit of "news" in the booklet, even for those to whom Brook-

(Continued on page 24)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 17, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Dr. ALFRED HALL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, ——
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hunt Street Mission, Small Heath, 6.30 Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. J. HINKINS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss H. K. WATTS, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BERTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BERTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Annual General Meeting
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. R. STANLEY PETERS
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mrs. MARSTON
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. ADA TOMKIN, 6.30, Rev. J. B. TOMKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. W. LLOYD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, ——
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITEHEAD
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WEBB
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LITCHWORTH, Vassalls Hill Gordon Walk, 11, Rev. W. WADDINGTON
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MORRISON
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. BRIAN GELLAND
LIVERPOOL, Hope Street, 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BELLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSDEN
LONDON, Golders Green, Hoop Lane, 11, Mr. T. DALTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (also 2nd Sunday in the month at 6.30)
LONDON, Ilford High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street, Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Eastern Grove, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNIS
LONDON, Richmond Free Church, Quadrant Road, 11, Rev. G. E. HALE
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. A. K. ROSS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, ——
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARSING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30 Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TODMORDEN, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. D. PATERSON
WHITBY, Flowergate Chapel, 6, Miss EVA GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
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MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CARUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

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(Continued from page 22)

field Church is well-known. Among our churches, Brookfield Church has the distinction of having a peal of eight bells. That, perhaps, is generally known, but it is otherwise with the story of the getting of them. The church was built by Richard Peacock, a partner in the engineering firm of Beyer, Peacock Ltd. Beyer was an Episcopalian and seems to have shared his Nonconfirmist-partner's fancy for church-building. Naturally, his preference was for one of his own liking. So the building of the two churches began: it was agreed by the two partners that each church should have a tower and spire, and that one to be first completed should have the privilege of installing in the tower a peal of eight bells. The race was a triumph for Nonconfirmity. Each bell bears the name of a member of Peacock's family—and their total weight is more than 56 cwt.

At Brook Street Chapel, Knutsford, the Rev. Stanley Mossop recently delivered six Sunday evening addresses to promote an understanding of the nature of the Faith which has nurtured and sustained its congregation. Mr. Mossop's themes were "Christ and God," "Christ and Man," "Christ and Suffering," "Christ and Salutation," "Christ and Social Service," and "Christ and You." The leaflet inviting attendance at services carried an attractive picture of the chapel in which services have been conducted since 1689.

During Advent, Cross Street Chapel, Manchester, held four half-hour lunch times services (1.20 to 1.50 p.m.). The preachers were Revs. A. B. Downing, Joyce Hazlehurst and W. A. M. Hellaby. The fourth service was a Carol Service, conducted by the minister, Rev. Fred Kenworthy, at which carols were sung by the Cross Street Chapel Choir.

Stockport congregation recently held a "Church At Home Week," inviting the public to come to the Sunday services of worship and to the week-day activities of the fellowship. It is estimated that almost 400 people attended the various events, ten per cent. of them being non-members of the congregation. The efforts had some marks of success, although the attendance of non-members did not fulfil the hopes of the organizers.

At the time of writing the North-West displays the customary interest in the promotion and enjoyment of Sunday School pantomimes. Prior to that, it had a goodly number of Sales of Work, most of them reporting encouraging results.

L.D.P.A. WINTER QUARTERLY

Saturday, January 23, 1954

Highgate Unitarian Church

3.00 THE REV H. CRABTREE, President of the General Assembly.

4.00 TEA—price 1s. each.

4.45 SERVICE—the Rev. K. C. Treacher.

5.30 (approx) L.D.P.A. Council.

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Arthur William Cowburn, J.P.

By the death of Mr. Arthur William Cowburn on December 23, our congregation at Knutsford has lost a beloved member and Chairman of the Chapel Committee, and we are left to mourn the passing of a man of great kindliness and genuine simplicity of heart, who was a devoted friend and generous benefactor. He took a wide and deep interest in the cultural pursuits of the community; and in Commerce, Politics, Magistrate's Court, and Social Service has left an influence which was born of the highest intention and the deepest conviction. We shall remember those fine qualities of character, the high-hearted mood which he brought into the great industrial business of which he was the governing director, an influence reflected back by those whom he employed. He was glad when he could be of service to others, and he was never embittered when his kindly trust was sometimes abused. Possessed by a strong sense of honour and duty, he had, also, a puckish humour which was reflected in that charming smile we knew so well. He dearly loved children and they loved him. Our Sunday Schools had no better friend and his Home Park is the playground of children and young people of the crowded city streets. He was in a very true sense a deeply religious man. He was not one of those who are Unitarian without knowing it. Faithful in attendance at the Chapel Services, he never looked upon it merely as an obligation or a duty. He was glad to share in the fellowship of worship. He gave devoted and efficient service, and one of his last acts was to make possible a landscape garden so that the old chapel, which he loved so much, can be seen from the highway. It is his memorial.

There was a very large and representative congregation at the Funeral Service in Brook Street Chapel, Knutsford, and at the Manchester Crematorium. The Services were conducted by the Rev. Stanley Mossop. *S.M.*

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Printed by WARDLEDGE AND SONS LTD., Queens Road, Southend-on-Sea and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, January 16, 1954